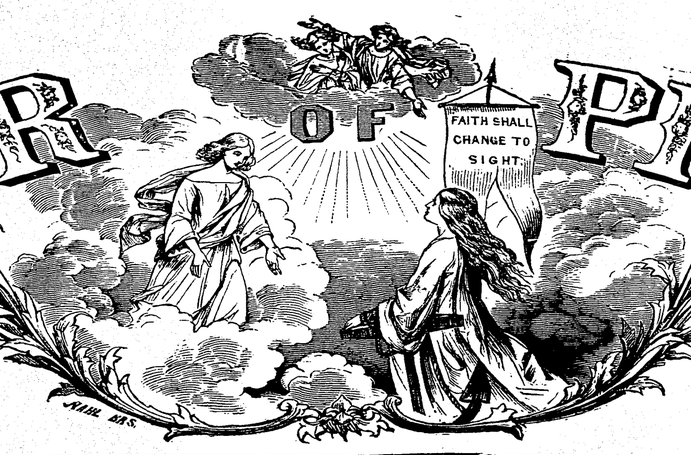
BANNER OF PROGRESS.



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LITERARY.

For the Banner of Progress.

TO WAHENA.

Beauteous Wahena ! maiden of light !
Dweller in the home of love ;
Bright are the gems you bring to earth,
Fresh from your spirit home above.

Joyous our hearts when thou art near ;
Gone are the gloomy shades of care ;
Hope's bright star illumes our way,
Angels are with us, bright and fair.

Sweet are the tones of thy gentle voice,
Falling like music on the ear,
Speaking to us of the dearly loved,
Passed from our sight to a happier sphere.

Beauteous Wahena ! maiden of love !
Heaven now speed thy mission of light !
Bring to the sorowing hearts of earth
Missives of love from angels bright.

Beauteous Wahena ! maiden of joy !
Come to us often with winning way ;
Bring with thee light from the angel world,
Turning the darkness into day.

Hearts that now sorrow will then beat with joy,
Cheeks now so pale will blush with delight ;
Heaven's own beauty descend on the soul,
Bathing in beams of spiritual light.

Then, beauteous Wahena ! may light, love, and joy
Be with thee in thy mission of love,
Till the freed souls, by thy presence made glad,
Meet thee in beautiful homes above.

G. C. IRVIN.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

ASTROLOGY.—(CONTINUED.)

The conjunctions, oppositions, and aspects (an astrological technicality signifying the supposed angles at which the rays of the planets affinitize) of the superior planets with each other, and with the Sun, are said by astrologers to produce a greater influence upon our globe than those of the inferior planets ; particularly Jupiter, whose influence produces thunder and the planet was in consequence called "the God of Thunder."

To enter into minute detail of the planetary meteorological influences would occupy too much space, and infringe too severely upon the patience of the reader. I refer those who are desirous of being "weather-wise" to the writings Lt. Morrison, of London ; Lilly's Astrology; and the "Weather Guide-Book," by Alfred J. Pearce, of London.

In places like California, where earthquakes are of frequent occurrence, the following should be interesting :

RULES FOR PREDICTING EARTHQUAKES.

1st. Earthquakes generally follow close on the heels of eclipses, and mostly where Jupiter or Saturn is on the meridian at the eclipse.

"2d. At the period of the earthquake, many aspects will be formed between the planets in the heavens at the time ; and also as regards the places of the planets at the previous eclipses, but chiefly the places of the Sun and Moon.

"3d. Earthquakes happen more frequently when there are planets (especially the larger planets, Uranus, Saturn, Jupiter, and Mars) in the signs Taurus and Scorpio.

"4th. If there have been no recent eclipse of the Moon within a month, look more to the last eclipse of the Sun.

"5th. The planet Jupiter in aspect with Venus or Mercury, more especially the conjunction or opposition, and parallel of declination, has a powerful influence in causing earthquakes ; if in Taurus or Scorpio, more especially.

"6th. If no eclipses have taken place within three months, look to the planets' places at the last new or full Moon, of the quarter ; that is, the lunation nearest to the Sun's crossing the tropic or equator.

"7th. Earthquakes generally happen when there are many planets on or near the tropics or equator.

"8th. The countries in which earthquakes will happen can only be shown by reference to the ruling signs of those countries. The presence of the superior, especially the evil planets, in the ruling sign or its opposite, will generally be observed. Earthquakes happening in those signs must be attended to.

"9th. Earthquakes may always be expected near the perihelion of great comets, and when they approach within the orbits of the planets Uranus and Saturn.

"Lastly. Combine all, or as many as possible, of these circumstances, before you predict any very extensive earthquake."—*Zadkiel.*

But astrological predictions assume a bolder position than that of a meteorological character. The fate of dynasties, countries, cities, and men, is deciphered by the logic of the stars. According to both ancient and modern Astrology, every country has its peculiar ruling sign ; for example, Gemini is said to be the ruling sign of the United States of America ; and Uranus seems to be its evil star, for upon the entrance of that planet into Gemini, the revolutionary war commenced, and, by a strange coincidence, its next passage through that sign was during the "late unpleasantness." Astrology vindicated its claims in this instance, by publicly predicting the beginning and the end of the war, years before its occurrence. The following are examples of the countries said to be governed by the signs respectively :

Aries governs England ; Taurus, Ireland ; Gemini, America ; Cancer, Scotland ; Leo, France and Italy ; Virgo, Turkey ; Libra, China and Japan ; Scorpio, Norway ; Sagittarius, Spain ; Capricornus, Greece ; Aquarius, Russia ; Pisces, Portugal.

The sign which governs a country or town is discovered by noting carefully its soil and natural productions, but more particularly by the sign arising when important events transpire. It is said, that at the inception of any important event, in a given locality the same sign will be ascending. Whether these notions arise from fact or fancy, is more than I care to decide upon ; events themselves seem to lend strength to the supposition.

The comet of 1858 made its perihelion while the Sun was in Leo, which was followed by the war between Austria and Italy and France. Leo governs both France and Italy. The comet of 1861 made its perihelion at the beginning of the late war, while the Sun was in Gemini, the ruling sign of the United States. Gemini is also the ruling sign of London; and the most destructive fire since 1666 took place in Southwark, London, soon after the perihelion of the comet of 1861.

The unfulfilled predictions of Raphael and Zadkiel are lost sight of by their patrons in the really curious fulfillment of other predictions, such as the deaths of Prince Albert, Palmerston, Brougham, etc.

The fixed stars are also said to exert an influence over the dynasties. For instance, Rome is governed by Leo. By the precession of the equinoxes, the star *Cor Leonis* entered that sign 293 B. C., when the power of Rome was established ; its passage through the decades of that sign is said to mark correctly the religious and political history of the "Eternal City." It will soon leave that sign, when, of course, Rome should fall, and Turkey or Jerusalem rise. The cross falling before the crescent would be a curious event, and the elevation of the House of David not less remarkable. Alas, poor world ! if ever thy governors proclaim the law from "Mount Zion," Liberty will be at an end, Knowledge couchant, and Superstition rampant. Rejoice, O Infidelity ! in the days of thy strength, and be strong, before the evil day cometh, and be prepared for the coming warfare !

J. W. MACKIE.

PROGRESSIVE TRUTH VS. NOMINAL SPIRITUALISM.

CLARKSVILLE, Aug. 25th, 1868.

Nominal Spiritualism is one thing—vital progressive truth is quite another. If we look to the one for that involved in the other, we shall look in vain, for the simple reason that it is not capable of containing it. The former, not possessing the vitality of a living principle, has not the ability to meet the issues of the hour, consequently must retrograde ; while the latter, by virtue of the elements of its existence, must go forward ; consequently, the two must separate.

Now, if nominal Spiritualism desires to clothe itself in the filthy garments of Sectarianism, why should any one object ? The fact that it does so, is abundant evidence that it possesses no higher principle of action, and can do no better. Results are the legitimate of causes. The term Spiritualism is to day significant of but little above that of Presbyterianism or Methodism.

The conscious existence of a living progressive principle is selfhood and strength—that which seek no protection from the "charlatan," or from recanting cowards, simply because it has no need of it. But the absence of a living progressive principle is the existence of cowardice—is dependent—seeks protection from the deserved thrusts of "Grimes," "Fay," the "Eddys"—from impostors, and consequently from the reflected shadow of its own deformity.

Popular significance is to-day essentially the embodiment of error, corruption, and crime. Practical truth—the opposite of error, and the enemy of corruption and crime—is consequently unacceptable with the masses, and unpopular. Hence it is impossible to be practically truthful in all things, and at the same time popularly accepted by the world. The truthful reformer despises popular acceptance, with its corruptions and abominations, and sees success only in radical reform—a reform to be gained only by wielding the sledge-hammer of truth in unconditional warfare against every species of popular error, corruption, and crime.

On the other hand, nominal Spiritualism sees success only in popular acceptance ; and, to secure this, bends the willing knee to the dictates of policy—introduces theological taints into Lyceum teachings—denies Lyceum privileges to children of color—taboos every vital principle of practical reform obnoxious to popular prejudice—organizes churches—ordains priests—and, not content with abominating its already hideous proportions in the slum of conventional formalities, caps the climax of its traitorous abnegation of principle, by setting up in business next door to its orthodox brethren, in the shape of an opposition shop, in the traffic of legalizing licentiousness.

The time was, when the issue was between the science of spiritual intercourse and the opposition raised against it by the orthodox churches. The issue now is, between true progressive principle and the time-serving traitorism of nominal Spiritualism. Any one can believe in Spiritualism. It requires no morals to become a first-class Spiritualist, any more than it does to become a first-class church-member. Notwithstanding that fearful line, drawn with such terrible certainty between the good and the bad by the spiritual Church, that speculating money-gambler—who makes his tens of thousands every year out of the pockets of the poor wretches who dig it grain by grain from the earth—is one of its most prominent members. He devours its sacraments with an avidity that would choke a poor man. As with popular Christianity, so with nominal Spiritualism : it has no words with which to rebuke popular iniquity.

But few minds have grown to a comprehension of the vital principles of practical reform ; and still fewer have grown to that mental and spiritual stature—that noble, independent selfhood—which enables them to speak the truth, the whole truth, and nothing but the truth, in defiance of the organized opposition of nominal Spiritualism and popular Christianity. I thank friend Stowe for the fearless position he has taken against our common enemy, in the great work of vital, practical reform.

M. A. HUNTER, M. D.

TRUE AND FALSE MEDIUMSHIP.

[CONCLUDED.]

Now, the question occurs, What is true and what is false mediumship ? The question of mediumship itself must first be settled. Mediumship is a peculiar condition of organization, which many possess, in consequence of which another individual or spirit may take control, partial or complete, and exercise the faculties as the individual himself would do, more or less perfectly, according to the degree of control. Mediumship itself is not a fault, however much it may be perverted. The uses, motives, and ends, to which it is used, determine its character. The cause of the prostitution of these beautiful gifts lies at the door of society, first and chiefly ; and, secondly, must be attributed to the medium and the seeker after manifestations. Mediums are like mirrors ; and frequently the character of the manifestations is but a reflex of ourselves. Mediums are very susceptible, and take on conditions and states of individuals and of society, as children take on the peculiar characteristics of the parents ; and as parents often perseveringly and prayerfully try to whip *themselves* out of their children, so society would fain exorcise the devil—their own offspring—out of these poor unfortunate involuntary mediums. Mediumship, like music, poetry, painting, or any other gift calling into exercise a part or all of the faculties, is capable of being used for pure, noble, and exalted purposes. Surround mediums with the pure and good, and the manifestations will be of like character ; surround them with the opposite, and the manifestations will be low and groveling. What percentage of the seekers after manifestations through mediums aspire after communion with the pure, the noble, and the exalted—demand anything above the selfish or sensual plane ? Perhaps not one in a thousand ; and a far less percentage of those who grumble and denounce Spiritualism most, because of its low and mercenary tendencies, ever seek communications more elevated than in answer to inquiries after their dead grandmothers, or how they can make a small fortune without putting forth an honest effort to obtain it.

Grumbler ! would you see these noble, natural, Spiritualistic gifts used only for a high and holy purpose ? Go and wash thyself seven times in the river of Repentance that leadeth unto Salvation—purify yourself ! Then seek for that which is pure, and you will find it. "Seek and ye shall find," and *that* which you seek you *will* find. Churchmen ! you who believe in total depravity, and that it is impossible for men and women to do a good act of themselves—you who live upon and expect salvation on borrowed goodness, and who, judging from your life, have as yet received but a small installment, stop your faultfinding because mediums are not better than your ministers and clergymen, or because Spiritualism has not done more in twenty years than your Church has in as many hundreds, as well as all the good you have *failed* to do. Spiritualists ! you who are pained because mediums are prostituting their gifts to low and mercenary purposes, stop just where you are, and enumerate how much you have given for the inestimable knowledge and priceless joy and happiness you have received through these mediums, to keep them from hunger and want—to keep them above the condition which compels them to exercise their powers for money. Aha ! you are ashamed to show the figures, are you ? Thank heaven, you are ashamed for once ! There is hope.

"Freely give as ye have freely received" is a currency too frequently offered mediums for the honest exercise of their gifts, but is always refused when offered by them for bread. What is the meaning of the frequent application of this quotation to mediums ? Does it mean that, as they have received these gifts without money and without price, so they must charge others nothing for their exercise ? It is not true that these gifts cost the mediums nothing. The man who drew the elephant was lucky in comparison. These often unfortunate conditions, that are thrust upon them, cost them that which is dearer than money. Who, but those who have passed through mediumistic experiences, can tell *what* they cost ? Let none, but those who are willing to relinquish everything the world holds dear, ever seek to be enfranchised with mediumistic conditions. But suppose it were true that the medium received these gifts free : is that any reason why they should exercise them without charge ? If so, will not the rule apply with equal force to all persons who possess a speciality ? Poets, musicians, painters, artists, and, in fact, all classes of people, possess some gift which Nature has freely bestowed upon them. The farmer, who sows his seed and reaps a bountiful harvest, receives all above his seed and expenses as a gift from Nature ; therefore, he should give it away ! But, says one, mediums need not give their time ; instead of asking a price, let them trust to the generosity of their audiences and visitors—trust to that which this very hue and cry and denunciation of mediums prove has no existence, except only in a few cases. "The gods help those who help themselves."

Let all those, who feel that mediums do not occupy that high position which they are entitled to, see to it that their own impurity is not a dead weight, that holds them down to these low conditions.

Now, Spiritualists, a word with you. You have received, through mediumship, that knowledge of a continued existence which your longing souls desired. Your aspirations have rent the veil that hid you from your loved ones, and your disconsolate souls have been made glad ; and, in the joy and thrill of those sweet moments of communion, you have felt exalted into higher states of being. You have felt extremely anxious that others should be the recipients of the blessings of Spiritualism ; and forthwith a missionary spirit seizes you, and you rush out into the world to proclaim the "glad tidings of great joy to all people," and pitch pell-mell into all obstacles that seem to lie in your way. Stop ! do not so eagerly follow in the footsteps of your illustrious predecessors of the Church. They have traversed sea and land to convert the heathen and barbarian ; but there is one little spot entirely overlooked, where both heathen and barbarian dwell in ignorance, superstition, impurity, sensuality, and lust—lust of power and the lust of gold, selfishness, hate, envy, and jealousy rule with relentless sway. That little spot is the kingdom of their own souls ! Send the missionaries of *Common-sense, Love and Charity*, and convert these souls into a pure and exalted individuality, and let a true and noble manhood and womanhood reign over them. In other words, *cultivate personal purity and personal goodness.* "He that ruleth his own spirit is greater than he that taketh a city."

A. C. STOWE.

TEST MEDIUMS AND THEIR CHARGES.

EDS. BANNER :—Your article in the last issue of the BANNER, in answer to mine of the week previous on "Test Mediums and their Charges," is the best specimen of literary gymnastics—of *whiffling* generalities—of mystification and muddle—of saying *what is not* meant, and meaning *what is not said*—of appearing now on this, then on that side—anon on top of the fence and then in full straddle of it—that I have met since the days when he of Kinderhook memory

"Was on the track ;
You couldn't tell if he was going ahead or coming back."

I said, in the article reviewed by you, that mediums *should be* compensated—liberally compensated. *You* say they should, and they should not, be so compensated ; because "the individual in Grass Valley, with ten thousand others just like him, make more and longer demands upon mediums for their services, than any other persons who have ever investigated the subject." Of course, "L. W. R." is included, by implication at least, in the "ten thousand" ingrates. The "individual in Grass Valley" is involved *directly.* This "individual" writes in the *Banner of Light* as though he could answer for himself ; so I'll leave him to "paddle his own canoe," and will look to my own individual "salvation" from the sweeping whirlwind of your charge of ingratitude—hell's master-fiend.

I answer to this grave charge, that I have yet to ask Mr. Foster, Mrs. Foye, or "any other man," woman, or child, acting as "test medium," for a gratuitous sitting.

I said, in my communication, that a "certain class of mediums lived at first-class hotels," etc., "thus rendering their charges so exorbitant as to place their services beyond the reach of all except the rich." *You* say, "that's so" and it's *not* so, *because*—and here comes in more "high old" logic—"once upon a time we (you) were a *good* test medium," and often sat "hour after hour" with persons who, probably, not being willing to take you at *your own* valuation, refused to pay the price of your "test mediumship." But I will let this all pass without a serious notice.

You know full well, Messrs. Editors, that neither directly nor indirectly, immediately nor remotely, by implication, inuendo, or otherwise, did I include Mrs. Foye, Madame Antonia, or others like them, in my reflections on "test mediums and their charges." Mrs. Foye has done well, and worthily, in diffusing, broadcast, the glorious light from the higher spheres, since coming here. Her charges have not been so exorbitant as to effectually close her door to the poor. They have been moderate, fair, and just, in her private sittings ; they have been no higher than a clergyman, lawyer, doctor, mechanic, or trader is legitimately entitled to, and should receive, for "services rendered." Besides this, Mrs. Foye has heretofore, when her health permitted, opened a public hall, and, for fifty cents admission, has thrown wide open the door to almost all persons seeking the "bread and water of life."

No fair, intelligent reader will construe the language used by me—which you object to and approve in the same breath—to include any other class of mediums than such as I specifically pointed out ; that is, such as are given up to gewgaws, baubles, tinsel, and flummery, and who, to supply themselves with those trinkets, must adopt a tariff of prices so high as to shut out poor persons : such persons as, while acting in the capacity of "mediums" for spiritual truths, do deeds of such unblushing indiscretion, not to say infamy, as "makes the angel weep."

While, as philosophers and casuists, we may be willing to throw around such persons the mantle of charity, to cover up their hideous wounds and imperfections, as men and women, working with our fellows in the great field of human reform, we should have the liberty, as we have the right, to mete out our severest condemnation of their conduct.

L. W. R.

"ORDINATION."

EDITORS BANNER :—If the above topic has not already occupied as much of your valuable space as you think it merits, please insert the following remarks of the writer thereon.

To begin with, I am opposed to ordination, for by and through it, to a great extent, the world is and has been cursed with an incubus—church government—which it is slowly but surely extricating itself from. Were it not for ordination and the mummeries incident thereto, think you that the Church of Rome, or the Protestant Churches, could wield the influence they do over the people ? And shall those who call themselves Reformers drift into the self-same errors which they charge upon the established religions of the world ? I hope not.

Editors of the BANNER, I should have no lance to cross with you on this subject, if I believed that the *present custom* of society with the regard to the marriage relation were to be a fixity ; for then I should say, let the Spiritualistic teachers share in the fees incident to matrimonial alliance, the same as the teachers or preachers of other religious views. But I entertain hopes that the day will come when marriage will *really* be a *civil* contract, and not a *quasi* civil contract, as it certainly now is ; and it is not even recognized as *quasi* civil by the most powerful Church in Christendom, *i. e.*, the Catholic, which maintains it to be a Divine ordinance, from which neither party can, although both may so desire, absolve themselves. To further show that marriage is not a civil contract, it is only necessary to prove that it has not the incidents of civil contracts of its class, *i. e.*, partnership in business which carry with them the *right* of separation whenever the community is not agreeable to the parties interested ; whilst we know that there is no such *right* acknowledged as pertaining to the marriage contract, either in America or Europe, as a general rule. But, in said countries, the marriage may now be annulled if sufficient cause be shown for that purpose. Want of time precludes me from at present discussing the subject as its importance merits, or as far as my humble abilities enable me to do so.

May we not reasonably assume, that "the ordained teachers" of the "heaven-born philosophy" will naturally, in course of time, arrogate to themselves the privileges and immunities now exercised by the teachers or preachers of the Catholic and Protestant Churhes ? They most assuredly will, *if they can* ; for such, history teaches us, will mortals do, for self-aggrandizement. If Spiritualism, or the Harmonial Philosophy, becomes the religion by which the world is to be directed, as its advocates hope and expect it will, then they cannot be too circumspect in withholding power from the teachers whom they elect ; for human nature in the *past* is but an exemplification of what we may reasonably expect it to be in the future. The progress of ideas has wrenched from the Church the recognition of the right of divorce from the bonds of matrimony as well as that of from bed and board ; at least the Protestant Churches recognize or act upon that assumption.

In conclusion, let me say, we must act on principle ; if it be wrong for the Church of Rome, or "the Church by law established," to ordain teachers, and invest them with certain privileges, can it be *right* for any other Society to ordain teachers ? And if certain results have flowed from past ordinations, will they not naturally follow future ordinations, made by any Society whatsoever ?

Yours, for the advancement of modern ideas, on a lasting basis,

AMICUS VERITATIS.

"THE FREE RELIGIOUS ASSOCIATION" of Boston, are trying to raise $5,000 for the work of the Association, the especial object of which is to establish a free reading-room, religious and literary in its character, to be especially kept open on Sunday.

Mr. Morgan's Rejoinder to Mr. Ford.

MESSRS. EDITORS:—I shall only trespass upon your space for a few moments, in replying to our friend and brother, J. P. Ford, to say:

The Constitution of the San Francisco Association of Spiritualists expressly provides for the ordaining of Lecturers, and the Board of Trustees had no recourse but to fulfill that duty. In doing so, they were aware how sensitive many Spiritualists were in regard to "forms and ceremonies," "ritualism," and, indeed, sympathized therein; consequently, they made the most strenuous efforts to render the occasion as unpretending and unassuming as possible—confining it merely to asking the congregation if they knew anything prejudicial to the character of the applicant, a declaration by the applicant of a belief in the doctrine of Spiritualism as generally recognized by the members of the Association, a pledge to return the certificate on ceasing so to believe, and a charge or address on closing, as to what would be expected from the person ordained—the whole ceremony occupying less than ten minutes. The "sacerdotal robes," the "laying on of the holy Pontiff's hands," are, of course, a creation of Bro. Ford's active imagination, and have not a semblance of fact for a basis.

I have not the least desire to bandy personalities with him or others, and very much regret that the appearance of any has crept into this question. Had it been on many other subjects, I should hardly have been able to resist the temptation to run a tilt into what I deem the very pregnable suit of mail in which Bro. Ford has clothed himself. The subject is too important and serious, however, to jest with. I therefore forbear.

With regard to "undeveloped mediums," God forbid that I should under-estimate the value "of the least of these"; undoubtedly they are to be encouraged and helped by every means, except in being held up to the world as being more than they are. The cause has suffered too much in the past by the indiscretion of many who were undoubtedly in progress of development, and have since rendered "yeoman's service" in its ranks.

Imperfectly developed mediums may be, and undoubtedly are, doing a great deal of good (and much harm) to the cause. Whatever they may be, however, they are right in being as they are. But, in spite of the grave charge of Brother Ford, that the Trustees of the San Francisco Association of Spiritualists are, "like the priests, bishops, and elders of orthodoxy, arrogating to themselves the privilege of declaring who are the perfectly developed ones," they will endeavor, with God's help, to continue to do so; and though "to err is human," they intend that their duties shall be performed in accordance with the light that He has given them, and see that no discredit is brought upon the cause by any act which they have the power to avoid, either by themselves or those they commission to act for them.

Yours, for the cause,

GEO. G. W. MORGAN.

"Ordination" Again.

BOISE CITY, Aug. 24th, 1868.

As comments on the ordination ceremonies of the San Francisco Association of Spiritualists are in order, permit me to express an opinion.

First, that Lecturers laboring beyond their own immediate neighborhoods should be sent out with the endorsement of the Society where they are best known. Lecturers should require this as their introduction to the public. Progressive Societies should require it, as a protection from persons who profess to speak for progress, while they injure the cause by their absurd teachings and immoral practices.

Secondly, this endorsement binds no one to approve or defend all that the Lecturer may say or do. It merely says: "This person is one of us. Please give encouragement, as we think good will result from his or her labors."

Thirdly, whether this "call," "ordination," or "endorsement," should be with or without ceremony, is for each Society for itself to determine. Let it adopt such forms, if any, as to it may appear appropriate in each case. I would suggest that no form be adopted merely because others have used it—that no appropriate form be rejected merely because some Church or Society may have adopted it. Act independently, as to you may appear right and proper, without reference to what others may have done, or may now say.

Yours, truly, WM. J. YOUNG.

Our Lecturers—Mrs. Laura DeForce Gordon.

This lady came here, with a great flourish of trumpets preceding her arrival. This led to the general expectation of great results accruing to the benefit of liberal principals in general, and Spiritualism in particular. On the platform she has a prepossessing appearance; and, viewed phrenologically, she has more than ordinarily developed mental capabilities; which, however, only renders the disappointment which awaits her audience the more keenly felt. The first part of her lecture seems merely an effort to talk herself into *rapport* with her subject, being simply disjointed, diffusive utterances, meaning nothing or anything. Having reached her subject, and being toned into the feeling of lecturing, for fifteen minutes she is sometimes really brilliant, and, it might be added, inspirational; her audience would forgive the trial of patience they have to endure during her introductory, were it not that her fifteen minutes' brilliancy is obscured by a verbose, uninspirational repetition, which entirely destroys the good effect she has produced. She mistook the character of Californians, who are not to be caught by the tricks of the penny-showman, nor dazzled by expensive dresses and other gewgaws, unless, as in the case of Ada Isaacs Menken, they cover a really well developed figure, and then, the less covering the better. ÆSOP, JR.

PERSONAL.—Benj. Todd, Esq., one of the Editors of the BANNER OF PROGRESS, and Lecturer on Spiritualism, called at our office, just as we were going to press. Mr. Todd will lecture this evening and to-morrow afternoon at Meadow Valley, and at this place on Wednesday evening next, and every evening thereafter during the week. Persons desirious of hearing both sides of the subjects relating to the hereafter will have an opportunity afforded them by Mr. Todd's presence of at least hearing the subject of Spiritualism treated of from an intelligent standpoint, no matter whether they go away satisfied of its humbuggery or not. Go and hear him.—*Pumas National, Quincy, Cal.*

The Eight-Hour Movement.

BY T. WHARTON COLLENS, NEW ORLEANS, LA.

There are certain conditions precedent to any practical enforcement or successful inauguration of the eight-hour system.

1. Idlers—spoliating idlers—must be converted into productive workers.

2. Such works and manufactures as are justly regarded as luxurious, superfluous, sumptuous and the like, must be stopped.

3. The hands reclaimed from idleness, from sham work, from dead work, and from wicked work, must find it best to join those engaged in producing necessary, expedient, and substantial things and results.

If this transposition or transmutation were effected—

The task of supplying the *common* wants would be divided among a greater number;

The labor required of each would be lessened and take less time:

Those who are now over-burdened would be helped;

And the work of all would be equal, while it would be rewarded by greater comforts, better clothing, better housing, and better food.

* * * * * *

The reduction of the hoars of labor now imposed upon the toiling millions, upon the vassals of an unjust and oppressive system, can only be the fruit, the result, the sequence of a multitude of *preliminary* reforms. The causes of the unequal distribution of wealth, the legal instruments and defenses of spoliation and avarice, must be annihilated before the weary laborer shall enjoy his right to rest. The hordes of upstart idlers who now, like locusts, devour unproductively the substance of the land, must find it necessary to take their turn of work and help to supply the common board, before those who now do all the *real* work can realize the dream of an hour's daily leisure. Some general and radical method of saving the poor from being compelled to compete with one another, to sell their life and limbs to underbidding hirers, must first be resolved upon and enforced. Then, and only then, will an eight-hour, a six-hour, and a four-hour, rule take effect and be practical and beneficient. This rule adopted and applied is to be the *fruit*, the *end* of reform—the *realization* of right and justice. Its practical establishment will come *after* a series of changes in the customs, manners, and economy of the country; *after* the recognition of other principles than those now governing the distribution of wealth—*after* other and better incentives to labor and production are substituted for those now prevailing. To admit that *speculating* on the rise and fall of provision markets, on the demand and supply of labor, on the enhancement of the price of vacant lands; to admit that one may sow and another rightfully reap; to legalize gain due to the scarcity or overflow of unemployed capital; to permit individual appropriation of riches arising from general causes and works; to allow hiring, renting, profits, and interest, and at the same time propose the eight-hour law, is simply inconsistent. *These two systems are incompatible.*

* * * * * *

It is clear to us that while the doctrines of classic political economy are held to be just and legal, and are acted upon by all as being inevitable and unalterable, the eight-hour law (however emphatically it may be declared by legislators) must remain without practical effect. Its advocates must first establish the grand and general principles upon which alone it can stand. The privilege of snatching, extorting, and appropriating the net fruits of other people's labor must be abolished. The chance of gaining riches individually by means of the thousand and one accidents, speculations, and frauds through which fortunes are now made must be taken away. The serfdom of the poor must be broken.

Hence the eight-hour movement must, to succeed, take a broader field, and own its derivation from higher principles than heretofore. It should not confine itself as it does to asking an immediate law in favor of *Mechanics* only; but adopt a more comprehensive plan, such a plan as would embrace *Agriculturists* also. The eight-hour law, as passed by several States, expressly excludes agricultural laborers from its operation. Why? Because, in the present order, the hours of work on farms cannot be as precisely limited and determined as they may be in factories and shops. The exigencies of weather, the precarious course of vegetation, and other circumstances, control the times and durations of farm work. The cultivator of the soil cannot stop and resume work according to any arbitrary rule, but must watch the times and seasons, and strive while there is opportunity. Yet the price of mechanical labor is greatly influenced by the price of food. It is mainly for food that the mechanic labors. When the harvests are abundant and provisions therefore cheaper, the mechanic is greatly relieved; his wages go farther. Hence, it is evident that if there were more hands employed in agriculture and more lands cultivated, if there were less idlers and sham-workers to feed, if there were less waste of muscle and sweat in making baubles for monopolizing drones, there would be at once immense relief to the overtasked mechanic. His dream of rest and mental culture would of itself become a substantial fact. So, then, the Labor Reform Party, to be a national party, to become the poor man's party and cease to be the expression of only the class of wage mechanics, must be *transformed* so as to embrace agriculturists also. This can be done by adopting a programme of measures beneficial to agriculture; plans to increase the area and products of cultivated land by increasing the number and securing the reward of agricultural hands.

Chinese Views.

The general views of the Chinese regarding matters in the outside world seem to be characterized by a few grains of correctness. The review of the recent treaty of Tien-Tsin says:

"Foreigners in the East and West, for several hundred years, have been making and remaking kingdoms, each kingdom wishing to deprive its neighbor's subjects of advantages, with the hope that its own subjects might ultimately profit thereby. Their object in coming to China, setting up places of business everywhere, and trading largely in goods, is to follow out their nefarious devices of depriving others of the advantages, and they wish to damage our merchants."

Verily, that is the spirit of the world's political history, for several hundred years, in a nut-shell. The following bit is not encouraging to missionaries:

"Whatever methods they may take to spread other religions, they will get but few converts. As there are many places of worship in the towns and cities of every province, there is no room for much greater extension."

Literally translated, this means: If you are satisfied with your religion, we are with ours. There are volumes of rebuke in this sentence.

"Should times ever alter, and China be in the ascendant while foreigners are weak, we shall then wish to do no more than protect the Chinese; nor shall we seek for military glory beyond the seas."

This, translated, means: When China is in the ascendant, she will mind her own business. She will not go tramping around the world and knocking at the door of every weaker neighbor saying: "Open! I have goods to sell. I have opium to stupefy your children. Buy! Buy you must; you need civilizing. You've been going to ruin for the last four thousand years. It's time this thing was stopped. Read our past history. Imitate us, and be somebody. Get a new religion. We've an immense and daily increasing assortment for you to choose from—Catholic, Episcopalian, Methodist, Baptist, Mormon, and many others too numerous to mention. See printed circular. You won't be civilized and Christianized? You won't receive Bibles and buy opium? Then here goes!" And the Christian Power smashes the Chinaman's earthenware pagodas with blessed bombs.

Now, had we been the party so treated, what would have been our sentiments when "times altered," and these aggressive foreigners "became weak"? Would not some one have felt like saying:

"Our turn will come by-and-by, and then, O, then, John Chinaman!" But John himself, after long deliberation, says, not to us, but (in private) to his own people:

"When the foreigners are weak, we shall then wish to do no more than protect the Chinese: nor shall we seek for military glory beyond the seas."—*Dramatic Review.*

WOMAN'S RIGHTS.—Miss Beaunia Conant, of Brooklyn, daughter of the well-known Biblical translator, has been appointed Professor of English Literature in Rutgers College.

Madame Alexandrine Bris has passed a brilliant examination before the Faculty of Sciences in Paris, and obtained the degree of Bachelor. She now intends to study medicine.

There are nine boat clubs in the Vassar Female College.

The Banner of Progress.

SUNDAY, SEPTEMBER 6, 1868.

OFFICE, 514 SACRAMENTO ST., up stairs.

BENJAMIN TODD & CO.,
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TO CORRESPONDENTS.

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MATERIALISM OF SPIRITUALISTS.

Every person in a normal condition, is true to his organism; the *excessive* use of any organ tires it, and a completely exhausted organ is just as good as, and no better than, none. It will not act; but where there is life some of the organs must act. If veneration and benevolence will not work, combativeness and destructiveness, their opposites, will. But those organs cannot be made to perform the offices of veneration and benevolence; therefore, when those organs are overtasked, the strength that should go to them will make the individual more combative and destructive. This being true, it follows, that when spirits control media, and make an excessive draft upon certain organs, they exhaust them: hence, when the medium is thrown back into a normal condition, other organs must be correspondingly taxed, while the exhausted ones recuperate. Therefore they must fall below themselves in proportion as they, under forces from spirits, ascended beyond themselves. If this is true, spirits, in and out of the form, should understand it, and not crowd mediums too far. The same result must follow, as from any other overtaxing of the organs.—*Prof. J. H. W. Toohey.*

One of the editors of the *Spiritual Rostrum*, Moses Hull, quotes the above from another Spiritualist, in support of a theory of his own, that it is injurious to the mental and physical constitution of mediums to submit to spirit control. We have never seen a more materialistic argument advanced by the opponents of Spiritualism. It is not true, in the first place, that the *organs* of the brain of mediums are "under forces from spirits," nor that the mediums "ascend beyond themselves." The control of spirits is purely a *spiritual* control—a use of the spiritual faculties of the medium for the expression of the ideas of the controlling spirit; and not an undue excitation of the physical organs of the brain for the purpose of compelling the medium to utter thoughts not his own. The abnormal condition of a medium is one in which his own spirit is inactive, while the controlling spirit is active through the medium's spiritual faculties.

The physical organs of the brain of mediums are not used by spirits in the same manner as the mediums themselves use them, and therefore they cannot be tired or exhausted by spirit control. The movements of the body and its members, by spirits, are really mechanical; that is, they are moved by the will power of the controlling spirit, and consequently are not tired—or rather the spirit of the medium is not tired—by such movements. Neither is the vital or nerve force of the medium exhausted, because no part of it is used by the spirit. Every medium knows that there is no physical fatigue after these movements; no more than there would be if his leg should be picked up and dropped several times by another person. Whatveer fatigue there may be pertains only to the spirit of the medium, from remaining so long without the control of his own organism.

It is quite likely that spirits out of the form understand the laws of life and of manifestation better than we do; if they did not, we should be in a sad plight as the subjects of their control. If it is asserted that mediums give up their manhood and independence to the dictation of disembodied spirits, we reply, that the same persons would and do give up what little manhood they possess at the bidding of *spirits in the form* as well. Unequally balanced minds are natural productions, and well balanced ones are the results of education and experience. We cannot expect a natural fool to be a natural philosopher. Yet there are mediums of a very low order of intellect, who are made to talk very philosophically and wisely when under spirit control. This fact proves conclusively that the character of spirit communication does not depend either upon mental or physical development; but that it *does* depend more on temperament, both physical and mental, is proved by many other facts, which we have not space here to enumerate.

NO CAUSE FOR IT.—We understand that some of the gentlemen of the Board of Trustees of the San Francisco Association feel aggrieved because we took the liberty of publishing their note of inquiry to us in regard to the affairs of the Lyceum, two weeks ago, and commenting thereon. It was an opportunity we had long wished for, to administer a rebuke to those Spiritualists who ignore the Lyceum and their duty toward it at the same time. There was no intention of reflecting upon the integrity or sincerity of the members of the Board, nor upon their action in the premises; our design was to call their attention to the facts stated, and to the delay in providing the Lyceum with the means of operation. We do not doubt that the interest in the Lyceum, of the gentlemen composing the Board, is *nearly*, if not quite, equal to our own. Our method of showing that interest, however, is different from theirs.

CHURCHES open every day for souls to meet and talk (not tattle) might be productive of more everyday religion. Sanctuaries exclusively for the Sabbath may account for the prevalence of so much exclusive Sunday piety.—*Dramatic Review.*

People who can be religious only when in a church would not be much benefited by keeping churches open every day. Religion belongs to no place or time exclusively. It is the property of every human being, and may subsist in the store and in the workshop in a greater degree than in the church. Exclusive church piety is of no more value than exclusive Sunday piety.

"WHAT IS SPIRITUALISM."—Herman Snow, 410 Kearny street, has the beautiful address by Thomas Gales Forster, delivered at Music Hall, Boston, a few months ago. Price, 25 cents. It is one of the most argumentative and convincing discourses we have ever read.

THE EARTH'S LOST HISTORY—THE REVIEWER REVIEWED.

SAN FRANCISCO, Sept. 1st, 1868.

EDITORS OF THE BANNER OF PROGRESS:—GENTLEMEN: The concluding article on the "Earth's History" exhibits not only so much misconception and negligence, but so much prejudice(1) on the reviewer's part, that I regret it did not provoke a reply from the author. As a firm believer, however, in the conclusions of this history, I am unwilling that the reviewer should take his silence for consent.

From his opening remarks, the reviewer seems to understand as little of the spirit and tendency of the book as of its letter. "Theologians," he says, "will thank the author" for this and that. What an idea! They will rather exclaim: "*Non defensoribus istis tempus eget*," seeing their darling Christism, upon which, like the unhappy comrades of Sinbad, they fatten and lose their reason, uprooted as never before by his expositions. The most careless reader might see that from no "Hebrew in thought and feeling" could have emanated doctrines utterly subversive of Judaism proper; and that the author's "devotion to the Hebrew writings" springs altogether from the perception that his views are borne out by their assertions, and has not led him, as the reviewer asserts, to seek their confirmation in physics and mythology; but his devotion to truth and nature. I think, has led him to explore this as any other field of literature. With more justice might the reviewer have called him a Greek for dilating on the value and beauty of the Greek writings.

I do not know any detail of the History better established, if reason and testimony have any weight, than the one the reviewer has the boldness to call a "mere vagary of the most unphilosophical kind." So, then, because the "scientific reader" must consider the fall of our luminaries to the earth "as simply an absurdity," *ergo*, it is so!(2) Not very consistent logic, though, in a paper, the very same number of which exposes the arrogance of the scientists with respect to Mr. Home. It is just because these scientists "set up," like Kepler and others, "arbitrary rules of their own, by which alone they will be governed," that they have made so gross blunders, and foisted upon the world a system that outrages common sense. And it would be quite as easy, did space permit, to dispose of the Astronomy of such men, as of their objections to Spiritualism.

"The idea of height, length, breadth in space," says the reviewer, "is absurd"; as if the author used those terms with reference to the relative dimensions of *bodies* existing in space! Are not these popular terms modifications of distance? and are not the equivalents at least used in all works on Astronomy? But perhaps the reviewer does not believe in distance. Let him substitute *change of plane* for "hight," or "rising," and see if that will not soothe his philosophic sensitiveness.(3)

I should like to know what else but its specific gravity can determine the earth's place in space;(4) and how the reviewer misquotes to suit his purpose! The author has nowhere said "the atmosphere will be destroyed by fire," but that it will be "to a great extent removed," meaning, no doubt, *rarefied;* and that, after the thorough kindling of the earth, it will be restored by a great rush of wind from distant parts of the universe—a statement perfectly in accordance with known physical laws.(5) And as he described the formation of a new atmosphere out of the chaos, the new earth and the old will occupy planes, the distance between which will be determined by the densities of the atmospheres or of the two earths themselves.(6)

After making a long citation containing proofs from Scripture of the descent of the sun and moon, and of their chasing our earth, the reviewer winds up with: "It would be a work of supererogation to point out the *absurdities* in the above," etc. To this statement, at least, though in a sense not the reviewer's, I feel sure all his readers will subscribe; the worth of his judgment being made perfectly manifest by the sample of absurdity with which he presents them. "If the entire earth," he asks, "is to be volatilized, where could an anvil (Homer's) be dropped?" Homer illustrated the great distance between the old earth and the new by saying that an anvil let fall from the latter to the former would whirl in its course for nine days. Even had the reviewer not been frequently told that the *whole* earth will *not* be dissolved, could he not imagine where the old plane was?(7) Since our critical Cerberus bites at the letter, and ignores the spirit of the poet's illustration, why did he not ask: Where could an anvil be found to use as a plummet? That would have been the dilemma with which to have impaled the author, for he excludes all works of art from the new earth!

Surely it would have been more courteous, not to say decent, had the reviewer waited till he knew in some degree the contents of this book, before writing the nonsense that he has.(8)

I fear, gentlemen, to trespass further upon your space, and perhaps your patience, by showing the evident *prejudice* of the reviewer against the doctrine of the burning of the world,(9) the preparations for which have been lately so terribly exhibited in the Pacific islands. Hoping the nature of the case will induce you to excuse all this disagreeable censure.(10) I remain, gentlemen,

Yours, truly,

C. L. A.

REMARKS.

We wish to make a few notes on the above, pointing out the "absurdities" which the writer thereof does not perceive, or is not willing to see, and at the same time to set ourselves right in his estimation and that of others, as to our real opinions.

1. We have no prejudice, and can have none, where we have no positive knowledge. We *know* nothing certain of "the earth's *lost* history," and consequently can form no judgment upon it. We may acquiesce in or accept certain propositions in regard to it, but that does not make us prejudiced.

2. One simple remark only is necessary in this connection, which is, that, both to the scientific and unscientific, it must appear equally as reasonable to suppose that the sun and moon will fall upon the planet Jupiter or Saturn, as to suppose that they will fall upon our planet. And, further, if suppositions are to be indulged in, it is much more reasonable, as well as more scientific, to believe that the earth, and all other planets of the solar system, will some time or other fall toward their center, the sun. Until the Copernican system of Astronomy *is* overthrown by as strong mathematical demonstration as that which now upholds it, and the Newtonian theory of attraction is contradicted by facts, we must be excused from believing that the center of a revolving system may fall toward the circumference.

3. It is precisely because we believe in distance—illimitable distance—that the idea of hight, length, and breadth, as applied to the position of the earth, in space appears to us absurd. Its *relative* position toward other planets and toward the sun is all that can be determined with mathematical certainty. In all other respects, the plane of the earth and of the whole sidereal heavens may simultaneously vary from day to day, for aught we know.

4. In answer to this question, we will ask another: How can we know that the law of gravitation holds good in regard to planetary bodies in space, as it does in regard to bodies near the earth? We do know that substances in the earth's atmosphere tend toward the earth, according to their specific gravity; but we have no means of ascertaining what law holds the planets in their relative position. There is reason to think, however, that another law than that of gravitation governs the movements of planets. We may know what is the specific gravity of any substance, when weighed in air or water, according to the scale of weights we have adopted; but we cannot know whether the earth and other planets have any specific gravity in the great ocean of electricity outside of their atmosphere. Consequently, we cannot say with certainty that gravitation determines the earth's place in space, relatively or absolutely.

5. Wind is air in motion. We do not know that air exists beyond the earth's atmosphere, nor how far beyond the earth's surface the atmosphere extends; consequently, we cannot safely assert that winds will "rush" from "distant parts of the universe" toward the earth—especially when we reflect that, according to the author of "The Earth's Lost History," our atmosphere is to be "to a great extent removed," before that mighty rush of wind takes place.

6. As we cannot be certain that the earth has any specific gravity in the ocean of electric space, so neither can we be sure that its density has any more effect in determining its distance from any other body in space. We may suppose, however, that concentration or attenuation of the earth's particles, rendering it more or less dense, might affect the *magnetic attraction* between the earth and other bodies.

7. We could no more imagine where the old plane was, than we can imagine where it is now, considered independently of other bodies in space; and it is still more conjectural where the new one will be.

8. It was after a thorough perusal of the book, that we wrote the articles in review of it. And if we have written any nonsense during the course of our review, we must have borrowed that element from the book itself.

9. We have no *prejudice* "against the doctrine of the burning of the world," for the same reason we have before given, namely, that we cannot form a judgment in regard to an event that has not yet taken place, or that we know nothing of. Our *opinion*, however, is, that if the Almighty Power, that brought the earth into its present state of existence, shall change its state or condition by a general conflagration, we shall then have no more to say or do about the matter than we had at the time when the earth assumed its present form. We are in the same happy frame of mind as was the Dutchman, when called upon to contribute funds to rebuild a church which had been struck by lightning. He said: "If der Lord has a mind to dunder down his own house, let him dunder and pe tam!"

10. We do not construe fair criticism of theories as personal censure, by any means. If the author of the book under consideration can stand the kind of censure we have administered to his doctrines, we can stand all that he has bestowed upon our review of them.

ONLY ONE SUCH.—The Postmaster at Kent, Ohio, informs us that S. Shaw *refused* to take the *Journal* from the Post-office! After receiving it almost one year longer than he has paid for it, he refuses to take it from the Post-office! Pshaw! what will you think of yourself by-and-by, Mr. Shaw? The votaries of old theology live up to the golden rule better than that!—*Religio-Philosophical Journal.*

The *Journal* is in error, in saying that there is "only one such" case as the above; for we have had several. But their names are not Shaw. That name, even when spelled with a P, does not half express the contempt which every honest man feels toward those who "cheat the printer."

"THE RADICAL," for August, is for sale by Herman Snow, 410 Kearny street. The contents of this number are fully equal in interest to those of any which have preceded it. Such are the titles of some of the articles: "The Historical Position of Jesus"; "Interior Consciousness—Insight"; "The Nicene Creed"; "Woman's Rights—Marriage"; "Religion"; "Plotinus"; with Editorials upon "Thin Churches"; "Mill on Capital Punishment," etc.; and Reviews, among which is one upon "The Modern Representations of the Life of Jesus."

THE DISCUSSION UPON ORDINATION has reached a point where it becomes necessary for us to interpose and cut it short. We cannot occupy our paper from week to week with one subject almost exclusively. A great deal can be said on both sides, and much has already been said—enough, we think, for the present. We have admitted the replies from various quarters only as a matter of justice to individuals.

JOHN WAY shot his father in Lake county, defies the authorities, and says he will shoot the first man who attempts to arrest him. The father is likely to recover. We should say that John Way is in a very bad way.

"THREE VOICES, by Warren Sumner Barlow," the poem, or rather series of poems, which we noticed a few weeks ago, is for sale at H. H. Bancroft & Co.'s, Montgomery street.

THE "OVERLAND MONTHLY."—Our California Magazine continues to be, as promised, a representative literary repertory of the Pacific coast. It is peculiarly Californian in its general character, although there are sketches of scenes and events in other parts of the world, which form very attractive reading. The table of contents is principally as follows: "The Apache Race"; "A Californian Abroad"; "University Education"; "The Six Chinese Companies"; "The French in Mexico"; "Japanese Holy Places"; "Overcrowded Professions of the Pacific Slope"; "The Haunted Valley"; "Tropical Fruits of California"; "A Night on the Steppes"; and Reviews of Current Literature. For sale by A. Roman & Co.

THE NATIONAL CONVENTION AT ROCHESTER.—The telegraph informs us that the Convention of Spiritualists is largely attended, and that the first day's proceedings by organization were harmonious. A woman was chosen President of the Convention. Think of that, disciples of Saul of Tarsus! Another woman, while in the trance state, addressed the Convention. We shall have full particulars of the proceedings in a few days.

PHENOMENAL FACTS.

Obsession.

BY J. M. PEEBLES.

No illumined thinker can ever force himself to believe that evil as an end—evil essential and malignant, absolute and endless—can exist under the moral government of an infinite God—a God, soul of all things; in Nature, goodness, in essence, love. And yet, to the mental investigator, there are conditions looming up, there are diverse actions, resultants of human conduct in the moral world, designated by all scholars and sound philosophers as evil. Comparison is elemental in human nature. Contrasts there must be. Can better terms be found, then, to express certain qualities, certain properties and relations in the physical world, than straight lines and curves, heat and cold, light and darkness—better words to express certain moral conditions in the conscious reasoning world than wisdom and folly, truth and error, good and evil? Relative in significance, of course, and consequently all the more applicable to men and spirits as finite existences.

That there are educated and ignorant, good and bad men on earth, are not debatable propositions. Death is more chemical than psychical, a mere musical ripple upon the ocean of life, and neither a spasmodic educator or saviour, there necessarily must be educated and uneducated, good and evil spirits, in the summer and winter lands of the future—the higher and lower conditions of the Hereafter, so constantly peopled from this earth. And yet, they all constitute a banded brotherhood and sisterhood of interests, and are the subjects of eternal progression.

Admitting an intercommunion berween this and the spirit-world—a conscious presence of spiritual beings, and minds influencing minds, as among the facts connected with the Spiritual Philosophy, it is as natural as evident that all classes of spirits may, under conditions adapted to their magnetic and spiritual states, impress, inspire, entrance, and at times partially and then again completely control mortals. Proofs upon this point are numberless. The higher operating influences are usually denominated entrancements and inspirations; the lower, possessions and obsessions.

THE VOICE OF HISTORY.

There is no dead past. All life is perennial, eternal. God lived, spoke through all the infinite past, and that past flowed into and shaped the present, as the present will mold the future. Those egotists who would ignore the wealth treasured in the tomes of the old historic ages, would pull the beards of their fathers and spit on the graves of their grandparents, because, forsooth, they happened to have been born before them. In old speculate India, when the Vedas were casting their spiritual bloom more than six thousand six hundred years since, according to a celebrated European scholar mentioned by Godfrey Higgins; in mystic Egypt, ere the annual rains of many thousand decades had rusted the glittering hieroglyphs upon her pyramids; in sunny Syria, birth-place of the Old and New Testaments; among the profound Magi of Persia, and the star-gazers of Chaldea; in classic Greece, and proud, opulent Rome; among the stern Scandinavians, the sable sons of Africa, and the wild Indians of North America, we have the same chain of testimony, the same willing and unwilling witnesses to the existence and power of demoniacal obsessions.

DEFINITIONS—OBSESSION.

Obsession is from the Latin *obsessio*—besieging; the state of a person vexed or besieged by evil spirits—*i. e.*, lower orders of spiritual beings.

Necromancy is from the Greek, *nekros*, a corpse, and *manteia*, divination, implying the method of foreknowing future events by calling upon the dead and questioning them. Dr. Brown says the Israelites brought the practice with them from Egypt. Moses condemned consulting media—those with "familiar spirits"; but he certainly would not have legislated against and condemned what did not actually exist.

Devil and demon should never be confounded. They are not interchangeable terms.

The Greek term for devil is *diabolus*, and signifies slander, traducer, spy. The Orthodox Dr. Campbell says: "The word *diabolus*, in its ordinary acceptation, signifies calumniator, traducer, false accuser, from the verb *diaballein*, to calumniate. Hence we read in 1 Tim. iii. 11, "Even so must their wives be grave, not slanderers (*diabolus*), sober, faithful in all things." Here, the pious women of the early Christian churches are exhorted not to be slanderers—literally, "not to be devils." Jesus says, John vi. 70, "Have not I chosen you twelve? and one of you (Judas) is a devil."

DEMONS DEFINED.

Demon, in the Greek, is *daimon*, to *know*, *a god*, used like Theos and Thea of individual *gods*. It is defined and used by scholars, lexicographers and classical writers thus:

Jones—*Demon*, "the spirit of a dead man."

Cudworth—*Demon*, "a spirit, either angel or fiend."

Grote, the celebrated Grecian historian, declares that "demons and gods were considered the same in Greece."

Lucianus, a Greek writer, born at Samosata, in Syria, used *demon* in the sense of "departed souls."

Archbishop Whately says: "The heathen authors allude to possession by a demon (or by a god, for they employ the two words with little or no distinction) as a thing of no uncommon occurrence."

Alexander Campbell says:

"The demons of Paganism, Judaism and Christianity were spirits of dead men."

Euripides, (Hipp. v, 141) makes the chorus address Phedra:

"O young girl, a *god* (demon) possesses thee: it is either Pan, or Hecate, or the venerable Corybantes, or Cybele that agitates thee."

Dr. Campbell says:

"All Pagan antiquity affirms that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Proteus, and Minos, all their *divinities* were *ghosts of dead men*, and were so regarded by the most erudite of the Pagans themselves."

Dr. Lardner says:

"The notion of demons, or the souls of the dead, having power over living men, was *universally* prevalent among the heathen of those times, and believed by many Christians."

Philo Judæus writes, (we quote from Yonge's Translation,) referring to the departed and immortalized:

"Which those among the Greeks that studied philosophy call *heroes* and *demons*, and which Moses, giving them a more felicitous appellation, calls *angels*, acting, as they do, the part of ambassadors and messengers. Therefore if you look upon *souls*, and *demons*, and *angels*, as things differing indeed in name, but as meaning in reality one and the same thing, you will thus get rid of the heaviest of all difficulties, superstition. For the people speak of good dæmons and bad dæmons: so do they speak of good and bad souls. * * * Hence the Psalmist David speaks of the 'operation of evil angels.'"

Plato, speaking of a certain class of demons, says:

"They are dæmons because prudent and learned. * * * Hence, poets say when a good man shall have reached his end, he receives a mighty destiny and honor, and becomes a dæmon according to the appellation of prudence."

Hesiod, in his "Works and Days," has these lines:

"But when concealed had destiny this race,
Dæmons there were, called *holy* upon earth,
Good, ill-averters, and of Man the guard;
* * * * * * * * * *
Holy dæmons by great Jove designed."

Worcester, in his synonymes, says: "Demon is sometimes used in a good sense; as, 'The demon of Socrares, or the demon of Tasso'—and then, illustrate, quotes from that fine author, Addison: "My good *demon*, who sat at my right hand during the course of this vision," etc.

That learned *savant*, Cardan, honored with the friendship of Gregory XIII, says:

"No man was ever great in any art or action, that did not have a demon to aid him."

Ralph Waldo Emerson writes:

"Close, close above our heads
The potent plain of *dæmons* spreads;
Stands to each human soul his own,
For watch, and ward, and furtherance.
* * * * * * * * * *
Sometimes the airy Synod bends,
And the mighty choir descends,
And the brains of Men thenceforth
Teem with unaccustomed thoughts."

Demons, then, in the general and best acceptation of the term, signify the *spirits* of departed *human beings*, with little or no reference to their moral condition. Accordingly, Cudworth defined *demon*, "angel or fiend." The Orthodox, who believe in a semi-omnipotent devil—sectarists, the superstitious and ignorant consider all demons "evil spirits," that is, irredeemable, fallen angels.

Some of the older classic Grecians, Egyptian Jews, most German rationalists, and not a few Universalists, who theorize outside of facts, and the recently well established principles of psychologic science, regard "demons," *all* the spiritual beings of the spirit-world, as perfect and holy. The truth lies between these extremes. Demons are simply the immortalized men of the other life—*spirits*, occupying various planes or mansions in that "house not made with hands"—the temple of the Eternal.

[TO BE CONTINUED.]

The Secret Imparted in a Dream.

We learn the following story in part from a gentleman of this city, lately in from Meadow Lake, and in part from a letter received from the same place by a lady residing here: A Mrs. Burns, of Meadow Lake, who is in very poor circumstances, and who has been obliged to take in washing (since the collapse of the mining prospects of the town) in order to assist in the support of her family, some time since dreamed that a brother, who had been dead for some years came and stood by her bedside. He appeared very much troubled and she asked him the cause. He told her that it distressed him very much that she was living in a place where she was obliged to work as she was doing for a bare living, with no prospect of ever being more comfortably situated. The next night the same brother appeared to her in her sleep, but looking very cheerful. She asked him the reason of this change in his appearance, when he said that it was because he had found a way to assist her and her husband. He would tell her how the ores of that region could be desulphurized, and by proper management the secret would make the fortune of herself and husband. He then told her how this very desirable object could be accomplished and took his departure. The woman did not forget the secret—as a woman in better circumstances might have done. She remembered all about it, and in the morning told her husband. Mr. Burns lost no time in trying the secret process imparted to his wife in the ghostly manner related, and found it to work to perfection. The story of the new process soon spread throughout the camp, and ores from a great number of leads in the district were brought to Mr. Burns for trial, and in every instance he succeeded in completely desulphurizing them. The ore is operated upon in the lump, and is left in such a state that it can be crumbled into a powder between the fingers. The cost of desulphurizing will be about $3 per ton, and it requires twelve hours time to complete the desulpherization of each lot acted upon. Mr. Burns is so well satisfied that he is in possession of the great secret so long and earnestly sought for by hundreds of experimenters, that he has gone to San Francisco to take necessary steps to secure the process by patent. We know nothing more of the Burns family or of the process, than we have learned from parties in this city, and give the story for what it is worth, and as we have had it related to us. Mrs. Burns' style of dreaming appears to be commendably practical, and we hope to hear of the process proving a fortune to her and her family, and the means of our receiving dividends from some of the mines in that region, which have heretofore yielded us nothing but assessments.—*Virginia Enterprise.*

Physical Manifestations.

Dr. Slade, of Jackson, Michigan, is a medium in whose presence phenomena occur in open daylight; and yet the best require the absence of all light. The séance is held either in the day-light or by brilliant gas-light. The Doctor will take a common school slate and place a minute piece of slate pencil, not larger than a pin-head, upon it, and hold the slate with one hand, so as to allow his hand to remain in full view, with that portion of the slate where the bit of pencil lies placed under the table, and up against the table-leaf, as near as the frame of the slate will admit; in which position a message will be written upon the slate from a deceased friend to a person sitting at the table. Frequently, some person whose name has not been spoken, or even thought of, in the circle, is written. The noise of the pencil is distinctly heard while the writing is being done, and, when complete, the pencil is always found at the last point formed of the last letter in the message or name written. Sometimes the slate is simply tipped back, so that the eye cannot reach the surface of the slate, and yet in full light; in this condition the message is written—all present hearing the noise of the bit of pencil being used very plainly. The Doctor will take a small accordeon, and hold it by the back end with one hand, and it will be played in full view of all in the room; yet, to get good, sweet music, it has to be held under the table, out of sight. These are a few of the many things done in his presence. It is a demonstrated truth, that the conditions above enumerated are required even with this gifted medium. Light, and the magnetism of the eye, apparently, do to a considerable degree prove unfavorable for the best phase of physical manifestations. The experience of the world proves that the most remarkable physical manifestations have always, in all ages, been given in the night time, or in places where the light was partially or wholly excluded.—*Religio-Philosophical Journal.*

KNAPP SHOWN UP.—"Jennie Grant," the spicy correspondent of the San José *Mercury*, rattles off the following:

"LECTURERS—MALE AND FEMALE.—I have heard, during my life-time, two public lectures delivered by women. I was surprised both times. I saw a gentle, ladylike, self-possessed woman, without the faintest trace of the virago or 'strong-minded,' and I heard a sensible, logical, argumentative discourse, entirely free from bombast or buncombe, prolixity or dullness. The second lecture was on Spiritualism, by Laura Cuppy, and 'though the skies do fall,' I award her a cordial meed of praise. I have also heard, quite recently, a lecture delivered by a man. A famous man and an infamous lecturer; therefore I will not name him, for I speak well, or keep silence usually, in regard to individuals. If he sees this letter and recognizes himself, I can't help it. He is an atrocious old humbug; a damage to any cause he advocates; a trial to the patience of the State upon which he inflicts his senseles harangues. 'I'd rather be a dog' or a woman, than such a man. It is so perfectly ridiculous for a man to so fearfully mistake his vocation in life!"

A SLIGHT MISTAKE.—A lady correspondent of the Milwaukie *Sentinel*, writing under a *nom de plume* had attracted considerable attention, and received a note from a gentleman admirer, recently, in which the writer said that a lady who could put such beautiful thoughts on paper must be equally gifted in person, etc., and wanted to meet her by moonlight alone, to which she wrote a consent. She came to the rendezvous veiled; they walked, he talked, he made love, finally gained consent to take a little kiss, the veil was raised for the purpose, and the stricken gentleman gazed upon the comely features of his own wife!

Special Notices.

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☞ NO MEDICINES GIVEN.
☞ No Surgical Operations performed. 31

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VITAL MAGNETISM,
Applied with the hands, gives immediate relief, in all cases treated by Dr. Edwards.

MEDICAL CLAIRVOYANCE
Used in detecting the cause and nature of disease, and the proper treatment it requires.
Electricity and medicines given only when the case needs them.
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Charges moderate, and according to the ability of persons to pay.
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☞ No visible Medicine given. The Deaf hear, the Blind see, and the Palsied walk.
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☞ Patients accommodated with Rooms and Board.
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CLAIRVOYANT TEST MEDIUM,
HAS REMOVED TO
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above Powell, opposite Washington Square, convenient to both lines of North Beach cars, where she will be happy to see her friends.
Séances from 10 A. M. to 4 P. M.
TERMS, For Ladies, $1; for Gentlemen, 2—not exceeding an hour.
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CLAIRVOYANT MEDICAL INSTITUTE,
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MR. & MRS. W. A. HUTCHINSON
TREAT ALL DISEASES WITH UNPARALLELED SUCcess. We invite all in want of medical services to call upon us.
Office hours from 10 to 12 A. M., and 2 to 5 P. M.
FOR SALE AT THE INSTITUTE,
Hutchinson's Chemical Combination of Vegetable Oils, for beautifying and strengthening the hair; Liver and Anti-Dyspepsia Pills, Blood Syrup, etc. etc. These articles are purely vegetable, and, for the purposes for which they are compounded, unsurpassed.
Orders and Communications sent to our address through Wells, Fargo & Co.'s Express, will be attended to. 31

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He has had twenty years' experience in curing Diseases.
His charges are moderate.
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(South side,)
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Mrs. Upham examines patients clairvoyantly; cures by
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or by Electricity. Also, administers medicine when clairvoyantly directed.
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CIRCLES at her rooms Thursday evenings. Also, sittings for Tests by appointment.
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Consumption and Nervous Debility
Are promptly Cured by the use of
Winchester's Hypophosphites
OF LIME AND SODA.
THIS SPECIFIC REMEDY FOR CONSUMPTION, IN every Stage, has been used by thousands of Physicians, and tens of thousands of sufferers, in the last ten years, with results *unparalleled in the annals of medicine, and such as no other treatment has ever equalled.*

Professional Testimony
As sure a remedy in *Consumption* as Quinine in Intermittent Fever, and as *effectual a Preservative* as Vaccination in Small Pox.—*Dr. Churchill.*
It is unequaled in *Nervous Debility*, and I believe it is the ONLY MEDICINE that will cure a pure case of it.—*Dr. E. V. Stryker, Tarir, N. Y.*
I would say to all who have any tendency to Consumption, *take this remedy*, and the sooner the better.—*W. W. Townsend, M. D., Unionville, Pa.*

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In 7 and 16-ounce Bottles, $1 and $2 each. Three large, or six small Bottles, for $5, by Express. Concentrated Solutions, $2.
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SOVEREIGN CURE FOR SCROFULA,
OF EVERY PHASE,
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Guaranteed by Nature's Potent Remedials from Plants. All Snuffs and Inhalations have proven deceptive. Chronic Liver Diseases, Diabetes, Dyspepsia, Constipation, Heartburn, Piles, Rheumatism, (three kinds,) Dropsy, Spermatorrhœa, Strumous Ophthalmia, Skin and Mercurial and other external and internal Eruptive Maladies, are permanently eradicated. Medical Circulars, 25 cents. Medicines sent by express.
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CATARRH AND BRONCHITIS.
NEVER CURED. REASON WH
These fatal diseases, the parents of Consumption, are are always combined with Scrofula! Deaf ess, Ophthalmia, and Loss of Voice are also caused by this union of Catarrh and Scrofula. This combination explains why the false pretenders, with their delusive Inhalations, Troches, and Snuffs, have never cured one case, as they have no remedy which can reach Catarrh and Scrofulous complications, and they impart only transient relief. Where do we see even one patient cured by others? None such exist. The only positive cure is Nature's Sovereign Remedials from Plants, which I have discovered after sixty years' study, and which eradicate these fatal diseases, and all phases of Scrofula, Liver Complaints, Dyspepsia, Skin and other Eruptive Affections, forever. Two medical Circulars, 25 cents. Medicines sent by express.
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FELL DEAD
Upon the ears of the Deaf who did not use
DR. STILWELL'S
PATENT ORGANIC VIBRATOR,
Which fits into the ear, is not perceptible, and removes ringing noises in the head, enabling deaf persons to hear distinctly at church and public assemblies.
A Treatise on Deafness, Catarrh, Consumption, Cancer, and Scrofula in all its forms, their causes, and means of speedy relief and ultimate cure, by a pupil of the Academy of Medicine, Paris, sent free to any address.
CURES GUARANTEED on the plan—NO CURE NO PAY. No Mercury used.
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REMARKABLE CURES
BY
THE GREAT SPIRITUAL REMEDY;
MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.
JAMES V. MANSFIELD'S
Experience with the
POSITIVE AND NEGATIVE POWDERS.
We can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific Coast as they are to the Spiritualists of New York city and the Atlantic States.
May 18th, 1868.
PROF. PAYTON SPENCE:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I know of their efficacy.
In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had made use of the same.
As for myself, I had for years adopted the Homœopathic mode of doctoring, and found it usually sufficient for myself and family.
But for the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homœopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit at my house, and seeing the condition of the young man, advised or recommended your Powders. A box was procured, and, before he had taken twenty Powders, he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and is now about his daily avocations, as well, if not better, than he ever was.
Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. We applied all the remedies used by Homœopathists, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and, within the space of three days, she was free from pain, and is now as well as she ever was.
At the same time, we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his throat at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. *I did so.* His reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and, as we thought, (and no doubt as he thought too,) never to return again, when Mrs. Mansfield thought it best to recommend your Powders to him. Being confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and coughed less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well, and about his business, although he continues still to take a Powder now and then. I consider the young man out of all danger, and as likely to live twenty years longer as any one I know of.
There are several others I could speak of, whose cases have come under my observation within the last two months, but I will close by calling your attention to only one of them. The case I now mention is that of a gentleman of my acquaintance, who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in Paralysis. Not long ago he had one of these attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went down to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells us he is freer from those bad feelings than at any time during the last ten years.
As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then, I remain yours, very sincerely,
JAMES V. MANSFIELD,
No. 102 West 15th Street, New York.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.
THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism**, Gout, Colic, **Pain** of all kinds; **Cholera**, Diarrhea, Bowel Complaint, **Dysentery**, Nausea and Vomiting, **Dyspepsia**, Indigestion, Flatulence, **Worms**; suppressed Menstruation, **Painful Menstruation, Failing of the Womb**, all Female Weaknesses and Derangements; Cramps, **Fits**, Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever**, Bilious Fever, Yellow Fever, the Fever of **Small Pox**, Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations**, acute or chronic, such as Inflammation of the Lungs, **Kidneys**, Womb, **Bladder**, Stomach, **Prostate Gland**; Catarrh, Consumption, Bronchitis, **Coughs**, Colds; **Scrofula**, Nervousness, **Sleeplessness**, etc.
THE NEGATIVE POWDERS CURE Paralysis or Palsy; **Amaurosis** and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all **Low Fevers**, such as the **Typhoid** and the **Typhus**; extreme Nervous or Muscular **Prostration** or **Relaxation**.
For the cure of **Chills** and **Fever**, and for the prevention and cure of **Cholera**, both the Positive and Negative Powders are needed.
The Positive and Negative Powders do no violence to the system; they cause **no purging, no nausea, no vomiting, no narcotizing**; yet, in the language of S. W. Richmond, of Chenoa, Ill., "*They are a most wonderful medicine, so silent and yet so efficacious.*"
As a **Family Medicine**, *there is not now, and never has been, anything equal to* **Mrs Spence's Positive and Negative Powders.** They are adapted to **all ages** and **both sexes** and to **every variety of sickness** likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, **the Positive and Negative Powders** are

THE GREATEST FAMILY MEDICINE OF THE AGE!

To **AGENTS**, male and female, we give the **Sole Agency** of entire townships and counties.
PHYSICIANS of all schools of medicine are now using **the Positive and Negative Powders** extensively in their practice, and with the most gratifying success.
Circulars with fuller lists of diseases, and complete explanations and directions, accompany each box, and will also be sent free, postpaid. Those who prefer *special written directions* as to which kind of the Powders to use, and how to use them, will please send us a *brief* description of their disease when they send for the Powders.
Mailed, postpaid, on receipt of price.

PRICE IN CURRENCY.

1 Box, 44 Pos. Powders,	**1.00**
1 " 44 Neg.	**1.00**
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1 Doz Boxes	**$8.00**
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Sums of $5, or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, **or else the letters should be registered.**
Money mailed to us is **at our risk.**
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Box 5817, New York City.
For sale also by Agents and by Druggists generally. If, however, the Powders cannot be obtained in your vicinity, send your money at once to Prof. Spence as above directed, and the Powders will be forwarded to you by return mail. 13

The Banner of Progress.

SUNDAY, SEPTEMBER 6, 1868.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, September 6th, at 2 o'clock, P. M., at Mechanics' Institute Hall, Post street, near Kearny. Friends of the Lyceum are cordially invited to be present.

LITTLE PLAID SUN-BONNET.

Little plaid sun-bonnet, what do you hide,
Down in the grass by the sunny wall-side?
Any short ringlets half out of curl?
Any round forehead as pure as a pearl?
Any blue eyes with a laugh bubbling over?
Any red mouth closing on a red clover?
Is it the wind makes you dance up and down?
Or is it a fairy head under your crown?

O, Earth is bright, by the glad summer kissed!
Millions of roses might scarcely be missed;
Acres of buttercups, growing so gay,
Cause not a sigh when their gold drops away.
Yet to my heart how your charms were destroyed,
All your fresh meadows how wintry and void,
Earth, should you lose from your beauty and pride,
Just what a little plaid bonnet can hide.

—*Springfield Republican.*

A FREQUENT EXPERIENCE.

No time to rest, save in a business way;
No time to talk, unless 'twas sure to pay;
No time to visit, save the merchant's court;
No time to study, save the stock report;
No time to walk, except a dun to follow;
No time to eat, and scarcely time to swallow;
No time to love, to pray, to laugh, to give;
No time—year out, year in—no time to live;
And, though his days should be five times as many,
No time for anything, except to turn a penny.

The Immortality of Fairy Stories.

Jack and the Beanstalk, Puss in Boots, the gallant Quixotic Giant-killer, and dearest Cinderella, whom every one must have loved, I should think. Ever since we first knew her in her little brown pinafore, I wondered, as I shut them all up for the night between their green board, what it was that made these stories so fresh and vivid. Why did they not fall to pieces, vanish, explode, disappear, like so many of their contemporaries and descendants? And yet, far from being forgotten and passing away, it would seem as if each generation in turn, as it came into the world, looks to be delighted still by the brilliant pageant, and never tires or wearies of it. And on their side, princes and princesses never seem to grow any older; the castles and lovely gardens flourish without need of repair or whitewash, or plumbers or glaziers.

The princesses' gowns, too—sun, moon and star color—do not wear out or pass out of fashion or require altering. Even the seven-leagued boots do not appear to be the worse for wear. Numbers of realistic stories for children have passed away. Little Henry and his Bearer, Poor Harry and Lucy, have nearly given up their little artless ghosts and prattle, and ceased making their own beds for the instruction of less excellently brought up little boys and girl's; and notwithstanding a very interesting article in the *Sunday Review*, it must be owned that Harry Sanford and Tommy Merton are not familiar playfellows in nurseries and school-rooms, and have passed somewhat out of date. But not so all these centenarians—Prince Riquet, Carabas, Little Red Riding Hood, Blue Beard, and others. They seem as if they would never grow old. They play with the children, they amuse the elders, there seems no end to their fund of spirits and perennial youth.

H., to whom I made this remark, said, from the opposite chimney corner, "No wonder; the stories are only histories of real, living persons turned into fairy princes and princesses. Fairy stories are everywhere and everyday. We are all princes and princesses in disguise, or ogres, or wicked dwarfs. All these histories are the histories of human nature, which does not seem to change very much in a thousand years or so, and we don't get tired of the fairies because they are so true to it."—*Miss Thackeray.*

THE pastor of a city church, was catechizing the pupils of his Sunday school, and remarked: "Remember, dear children, that God is everywhere." The words had hardly escaped his lips, when a roguish little fellow rose up, and said to the pastor: "Please, Sir, did you say that God was everywhere?" "Yes, my son; everywhere." "Is he in my pocket?" "Yes, he is in your pocket." "Well, I guess I've got you there!" was the triumphant retort; "because I a'n't got any pockets."

To Boys.—Horace Mann talked to the boys in this way:

"You are made to be kind, generous, and magnanimous. If there's a boy in school who has a club-foot, don't let him know that you ever saw it. If there's a boy in school with ragged clothes, don't talk of rags in his presence. If there's a lame boy in school, assign him some place in the play which does not require much running. If a dull one, help him to get his lessons."

EDUCATION.—Said a fond mother to young hopeful of eight: "Tommy, my boy, fetch in a stick of wood." "Ah, my dear," responded the youth, "the grammatical portion of your education has been sadly neglected; you should have said: 'Thomas, my son, transport from that recumbent collection of combustible material upon the threshold of this edifice one of the curtailed excrescences of a defunct tree."

A GENTLEMAN traveling in a railway carriage was endeavoring, with considerable earnestness, to impress some argument upon a fellow passenger who was rather dull of comprehension. At length, being slightly irritated, he exclaimed, in a loud tone, "Why, sir, it's as plain as A B C!" "That may be," quietly replied the other, "but I am D E F."

A CERTAIN missionary among the Freedmen in Tennessee, after relating to little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead who tells a lie, when one of the least in the room quickly answered, "Because there wouldn't be anybody left."

"JOHN, you rogue you," said an unthinking mother, "if ever I catch you at that closet *again*, stealing cake and sugar, I will *whip you as sure as you live.*" "Why, no you won't, mother," answered impertinent John, shrewdly, "for you have told me so above a thousand times."

"PA," said a little friend of ours, "what's the use of giving our little pigs so much milk? They make hogs of themselves."

CHILD MURDER—making a boy or girl of seven or eight study ten different branches of education every day, as they do in some schools.

"BOBBY, why don't your mother sew up your trousers?" "'Cause she's at the vestry, sewing for the heathen."

THE man who lives for himself alone lives for a mean fellow.

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Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street, near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three-fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock.

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—S